

BOSTON RECORDER

THURSDAY, MAY 18, 1843.

PAUL'S CLOAK.

Indians have sneered about Paul's cloak which he left at Troas, and sent for by Timothy, as if it were beneath the dignity of inspiration to touch upon so trivial a matter; and from it they have drawn one of their objections as to the inspiration of the Scriptures. But it was no trivial matter to be shivering, as Paul at this time was, in a dungeon at Rome, and not beneath the dignity of that prince of the Apostles to request of a friend the return to him of that important part of his apparel, and not at war with just sentiments of the character of the Eternal Comforter, to find this request on one of his own inspired pages. Such an attack on the inspiration of the Scriptures shows that the enemy's camp is hard driven for want of assault.

But more about that cloak. Some have invented, with a scoff, that Paul must have been a singularly careless man to let a couple of hundred leagues separate him and his cloak. But we beg them to consider that Paul was not the owner of a quiet house, in which he could hang up his cloak on a peg in peace, and take it down at his leisure when it was wanted. Every wind of adversity had a blast for him. Princes and magistrates, and Jewish dignitaries, and jailors and captains, and so down to the vilest robber, must have a blow at him. Every dog of a persecutor, all along the shores of the Mediterranean, must wag his tongue if he did not get a snap at him. He was hanged about from one kingdom to another and one dungeon to another. A man that was treated as "the off-scouring of all things," who was pealed, now with scouf, and now with stones, was not the man that could hang on to his cloak very conveniently, and always have it at hand. Indeed it was more than he could do to hang on to his skin. A man that had five times received forty stripes saw one, was not a man that could have his opinion about how much of his apparel he should have with him. His doctrines made an uproar almost every where he went, and in many a place he had but just time to sow a little of the good seed of the word, when he was obliged to leap out of the field and be off, thankful for life and limb. It is not a matter of surprise that such a man should sometimes leave some of his moveables, or his comforts even, behind him.

There is something touching in the fact disclosed by Paul's message concerning his cloak. He was at this time a prisoner at Rome. He was "Paul the aged." His long life of toil and suffering was near its close. What a career he had run, as a servant of Christ! How brilliant! How glorious! What an impulse his ministry had given the kingdom of God! How deeply and how firmly he had laid its foundations! What multitudes owed to his fidelity their rescue from sin, and the joyful hope of everlasting life! What obligations both Jew and Gentile were under to him! What a benefactor that man had been to the world! What a splendid luminary he had been in its midnight darkness! There was not a man breathing, who had acted so glorious a part in reference to the noblest interests of the human family.

Yet how was he straitened! The world was not worthy of him, yet a prison is his home. He shivers in the cold of his gloomy cell. He seems to have expected relief from no other quarter, and sends therefore for a cloak, separated from him by more than half a thousand miles. And he must endure, as he can his cold and dreary prison-house, through the long delay of regaining the absent article of apparel.

But though the body was comfortless, not so with his soul. Oppression could not reach that. Adversity could send no chill over its immortal sepius. The gloomy walls of his prison met the natural eye; but the mental was bright with visions of "the detectable mountains" and the Eternal City. His body might shiver, but his spirit was warm.

It was in this very prison, and with the very pen with which he wrote for his cloak to comfort his poor body, that he committed to inspired pages that sublime declaration of his hopes and prospects: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth I am laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

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THE PUBLICATION OF GOD'S LAW.

God has made himself known to men, "at sundry times and in divers manners." His intercourse with our first parents—his communications with Enoch and Noah—his signal displays of wrath toward the old world—his call of Abraham, and the covenant into which he entered with him and his posterity—and his frequent communications with the patriarchs and prophets, all served to bring out his character, to settle the minds of men in regard to the principles of his government, and manifest his glory.

But the clearest and most overwhelming revelation of himself, in early times, was made in the promulgation of his law from Sinai, amid the clouds and darkness, whence issued the thunders and lightnings that filled the prostate millions of Israel with terror and dismay. He then sat on the earthly throne of his majesty—the emblem of his eternal exaltation and power, of the stability of his administration, and the unchangeableness of his purposes; surrounded by myriads of his holy ones, the "twenty thousand chariots of God"—and not only uttered his law in tones deeper than the deepest thunder, but once again inscribed it with his own finger on tablet of stone, in attestation of his permanent authority. With evident propriety it is styled "the *key* law," not only on account of the circumstances in which it was issued, but for the "indignation and wrath" with which it pursues the transgressor, to the utter destruction of his happiness and hope.

And was not the promulgation of this law an act of love? Did it discover less clearly the tenderness of God's heart toward man, than the inflexibility of his character in regard to the claims of purity and justice?

If it be granted that the Law of God is "holy, just and good," agreeably to the declaration of the apostle—and if it be conceded that God and his purposes are the same, yesterday, today and forever—it can be denied that the publication of that law demands of every creature, adoring gratitude? The substance of this law is in fact written on every man's heart. Much obscurity, it is true, rests on this writing; but there it is—and no art nor wickedness of man can efface it. To remove that obscurity, and

make the original inscription clear and imperative, was the design of the Lawgiver on Sinai.

The demand of the law is perfect holiness. It evinces fully the absolute holiness of God, and claims all honor and affection for him, as the only source of authority and happiness. The same truth may appear, in the actual administration of the Divine government, but more dimly, so long as all things here happen alike to the righteous and the wicked. Benevolence has revealed the fact, in the promulgation of the law of Sinai, in the clearest manner.

But as the law is the standard of holiness, it gives to man that "knowledge of sin," which is essential to their avoidance of it, and escape from its power. Men may frame for themselves what standards they please for the determination of the right and the wrong in their daily dispositions and deportment—such as reason, feeling, the fitness of things, &c.; but the only standard worthy of confidence, is the "Moral Law." It is God's standard. The most perfect benevolence has revealed it—it removes all uncertainty from the mind inquiring what is right.

And then, by means of the law alone, can men know themselves. Whether they are friends or enemies of God—whether they are carnally or spiritually minded—is a point of the utmost importance to be determined.

But how shall it be determined? Submit the question to the decision of any man's heart, independently of the law, and the result is the same as in the case of Hazael and thousands more of the recorded enemies of God and man. Self-ignorance is disastrous to all its influences on man's welfare—the fruitful source of resistance to the claims of God—to the restraints of the Holy Spirit—to the restraints of conscience on the wayward passions, and to all authority that tends to rectitude of heart and life. It is cherished too by every sinner, and given up as reluctantly as life itself. Nothing can dispel it but the application of God's law, as the infallible rule of judgment. Nor is this rule ever applied faithfully, without laying open the heart, and exposing to the light of day the unshaded principles and passions nourished there. Is no benevolence displayed in supplying to man such a rule of judgment?

The guilt and danger of man's condition as a transgressor, had been unknown, or at least, but very imperfectly understood, but for the publication of the law. How else had he known that the wages of sin is death—that he is already under condemnation—and that there is before him a fearful looking for of judgment and fiery indignation that shall devour the *adversaries*? The voice within may whisper danger—but that voice is feeble, and indistinctly heard amid the loud clamors of worldliness and passion. Providence may afflict him, and urge to the inquiry, "what are my relations to another world?" but he looks around him, and perceives that his own is but the common lot of the virtuous and the wicked—and were it not that the law thunders death and destruction in his ears, nothing short of the Archangel's trumpet would alarm him. It is not Benevolence that makes him acquainted with the law.

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REVIVAL AT SEA.

Intelligence has been received at Salem of a most interesting religious awakening on board a vessel belonging to that port. We have seen a letter from one of the crew to his father, his only living parent, written at sea, which states that every one of the crew had become subjects of converting grace. We have been permitted to read with delight by all who pray for the sailor. The writer states that at the time of his writing, they were in expectation of soon speaking a homeward-bound vessel, and that all hands were writing to their dear parents, to communicate to them the precious intelligence of their conversion.

The Conference was then organized by choosing Rev. Dr. HITCHCOCK, Moderator, and Rev. DENNIS POWERS, Secretary, pro tem. The minutes of the last meeting were read, and several committees were appointed. Rev. SAMUEL W. COZZENS was chosen Scribe for the ensuing year. Communications were then read from the following gentlemen: Rev. Wm. THAYER, in Wisconsin Territory; Dea. H. Packard, in Louisiana, and Rev. Mr. STOKES, in Bingham, Me. These communications were calculated to awaken benevolent sympathy for the destitute portions of our land, and for those laboring there to preach the gospel; and we hope it will not evaporate in mere feeling, but result in something more substantial.

In the evening, Rev. Mr. BUTLER, of Dorchester, preached from Psalms 76: 10—Surely the wrath of man shall pass thee; the remainder of wrath shall thou restrain.' He gave a very happy illustration, by a course of arguments and many facts, of a fundamental principle in the divine administration, that the wickedness of man will promote the divine glory—a truth abundantly attested by the world's history, as well as by the testimony of Scripture.

On Wednesday, A. M. after an hour of prayer, the Sabbath School Society, connected with the Conference, held its annual meeting.

Dr. E. ALDEN in the Chair. The developments of this institution in this vicinity are exceedingly happy; especially as they furnish, in many instances, a passport through children to the abodes of ignorance, skepticism, and infidelity, enabling the pastor to exert an influence, through the medium of children, upon their parents, who had else remained out of the reach of the gospel.

The churches are waking up to a more just conception of the moral power of this institution to effect good for her; and that church is far, very far in the rear of the true spirit of this cause, and a proper sense of her duty, that does not keep a vigilant eye, hand and heart, upon that blooming daughter of Zion. Parents, especially, and it cannot be two often and earnestly repeated—parents should come, with the combined zeal of parental and godly love, to the aid of the Sabbath School.

Rev. Mr. BULLARD, the indefatigable agent of the State Society, was present, and addressed the meeting in his usually happy manner, giving some account of his recent tour in the West. It appeared from what was said, that through the medium of the Massachusetts Sabbath School Society, a way is opened to send the gospel to the destitute parts of the West, in the cheapest and most direct manner possible, by sending out the volumes of the society in little

bundles to our missionaries. Many such libraries have recently been forwarded, and the churches in the State are coming to this work nobly. We are prepared, with a full soul, to bid Br. Bullard God speed in his work.

In the P. M. Rev. Mr. PIERCE, of Abington, preached from Luke 22: 15. If ever sentiments of truth and tenderness happily stated and kindly enforced, respecting the last touching interview of Christ with his disciples, were calculated to move the Christian to love and faith and resolution, it was at this time. There were present a very large body of communicants filling almost entirely the church below, to whom Dr. CORMAN and Rev. Mr. HUNTINGTON administered the sacrament. It was a season of deep feeling. "His food was sweet to our taste, and his banner over us was love." There was a very liberal collection taken on the occasion, in aid of *Domestic Missions*. Rev. Mr. PEABODY, at the close, made some very interesting remarks, expressing his thanks to his brethren in the ministry, and to the members of the churches, for their attendance on the occasion. The meeting was closed by singing and the benediction.

Very seldom have mingled in a meeting of so much interest. And it is a matter of commendation that the people in the place not only welcomed us to their own homes with great hospitality, but accompanied us to the house of God, and were glad of an opportunity to attend the meeting themselves. They have during the last year enlarged their house, and furnished it in a manner becoming the house of the Lord; and the Lord has blessed them, adding to their numbers and sending them a pastor to go in and out before them.

1. You are taking sides with God in this important work. The selflessness of that mind is an impassable barrier to heaven. As God would have that mind a servant of his in heaven, he would have its selfishness perish, and holy benevolence take its place. All the arrangements and influences of redemption bear on this. Your efforts fall in with them—are rills of the same stream, designed to fertilize that soil with the benevolence of a brighter world. Your honest and prayerful endeavors contribute to swell the breeze that may cause this tiny bark to float the majestic ship till safely arrived in heaven.

2. Another thing should animate you. That tender mind will feel your influence in inspiring the spirit of benevolence. You have hold of the sapling and can bend it. The oak would have defied you. And you will implant a principle that will remain stationary. It will grow with that child's growth and strength with its strength. The self-denial of the child covering the little ground of childish operations will become the self-denial that will cover a proportionately larger territory in mature years. The little officer of three cents will by and by be the owner of as many dollars. You are lodging in that mind the seeds of a noble future harvest. That is intell^lect will expand, so will that heart.

"We had a very pleasant winter. I have not kindled a fire once. As I am writing this letter, the sun is shining most beautifully, much like a May sun in America. Attached to the house which I occupy, is a small garden, which resembles one of your gardens in June. The orange trees in it are loaded with ripe oranges, and the roses are in full bloom. The hills around Smyrna are all green.

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IN TEMPERANCE UNION.

MEETING was held on Thursday evening at Frelighs' presiding, by Rev. J. MARSH, Secretary, cause of temperance as spreading, at home and abroad. The need of the confinement of the cause, was now great danger, to the use of drunkards; and called upon the educated, and the Christian to come forward to its support. The call for funds to relieve them from enable them to sustain the Union and useful organization.

Meeting was addressed by Hon. Geo. G. of Congress from Connecticut, G. T. of New York, Rev. Mr. Philadelphia, John HAWKINS, of Rev. Dr. BREWER.

CAN BIBLE SOCIETY.

Annual meeting was on Thursday, Mr. STUVESEN, Esq., Vice President. The Annual Report was made by D. BINGHAM, which embraced the 59 auxiliaries have been organized during the year; the receipts have been \$17,77, being \$7,908.31 less than preceding year. This diminution is due, to the greater amount of the former year, an item of income of great fluctuation. The diminutive income is but \$3000, and the first half of the year. The receipts have been greater than same period last year, by about one-half, due to the fact that they have been printed, exclusive of those done abroad at the Society's expense, Bibles, 72,000; English Testaments; French ditto, 8000; German Modern Greek ditto, 4000. The price of Bibles, and Testaments, issued yearly has been 215,605 copies, in their original tongues, making a total of 3,000,000. The organization of the Society, one mostly to the needy throughout the Territories, to seamen, boatmen, to prisons, hospitals, &c. To collection of rare Bibles and books, diversions, entertainments, &c., have past year 160 copies, mostly as among these additions is a folio edition of the Syriac, from Dr. Grant of Mission. During the year the enlarged letters, for the use of the stereopod. Thirteen agents employed the entire year, and a few short periods. They have been in State and Territory, and in most cases been highly useful, though they solicitation of funds more difficult than previous year. Grants of books for Texas, Canada, Hayti, Ceylon, Grande, Buenos Ayres, and to the latter place have been sent 1000 Testaments, at the request of Elroy, of New York. These young slaves in part, who are ready to attend school for four years in year, and in part for adults who read schools. English Bibles have been requested, to Lodina, North India, South India, for the use of natives who have learned or are learning tongue. Grants of money have been amounts of about \$1000; namely, that, including Greece, Syria, & Sicily, and Switzerland, \$700; Russia, \$500; Ceylon, \$2000; North India, \$3000; Madras, \$3000, &c. The do not meet one-half of the applications of the Board.

Meeting was addressed by Rev. Dr. VERNON, Rev. Dr. TYNG, of Philadelphia, Dr. OLIN, Pres. of the Wesleyan Socy., Rev. V. D. JOHNSON, of Baltimore, Dr. CHEEVER, of New York, Rev. Dr. SIEVER, of Pittsburgh, Theo. SEMIEN, Esq. of Troy, N. Y., and Rev. B. M. of Montreal.

BOARD OF FOREIGN MISSIONS.

Information in behalf of the American Board Friday morning, Mr. FRELIGH. Dr. ARMSTRONG read the Report were Rev. Mr. HOISINGTON, Ceylon Mission, JOHN THOMPSON, Bishop, Prof. GOODRICH, of New SCUDERI, of the Madras mission, JONES, the Armenian convert, (who Rev. Dr. Adams.) We shall regular notice of foreign missionary work on the occasion of the Anniversary of the Board in Boston.

HER ANNIVERSARIES.

The foregoing, numerous other societies their Anniversaries in New York last proceedings of which had only a local

New York Sunday School Union held an evening on Tuesday evening. Rev. of this city, was among the speakers. Children of 105 schools, to the number 100, assembled in Castle Garden, and in procession through the streets,

New York Colonization Society met on Wednesday evening, the meeting being addressed by Dr. W. W. REV. Mr. GURLEY, of New York.

American Moral Reform Society met on Wednesday evening. The audience was addressed by Rev. Dr. KIRKLAND, of New York. Moral Education Society held its Annual

Wednesday evening, the exercises consisting of a sermon by Dr. BREWER, of the New York Institute, took place on Wednesday. Among were two interesting Chinese clergymen recently to this country by Dr. May. They already read well and sing better. There are 78 pupils in the insti-

tution for Evangelizing the World, which was published some weeks ago. The Biblical Journal for May is received.

ECCLESIASTICAL.

ORDAINED, in Billerica, May 10th, Mr. GEORGE D. STEPHENS, of New Ipswich, N. H.; licensed by Rev. Mr. KIRKLAND, of Billerica. Prof. EDWARD of Andover Theol. Seminary; Ordaining Prayer, by Rev. Mr. Wright, of Woburn; Charge, by Rev. Mr. Coggin, of Tewksbury; Right Hand of Fellowship and Address to the People, by Rev. Mr. Bennett, of Woburn; Concluding Prayer, by Rev. Mr. DURGIN, of Wilmington; Benediction by the Pastor.—Cleric.

ATTEMPT AT ASSASSINATION.—The Philadelphia paper state, that an attempt was made on Monday, about noon, P. M., by an Italian, named Giuseppe Puccetti, to assassinate John Scott, the Mayor of that city.

On the same afternoon an inquest was held by Coronor Smith, on the body of a man named Abel P. Palmer, a sailor, late of New Bedford, which was found floating in the water off the end of Long Wharf. The verdict of the jury was, that he came to his death by drowning sometime between the first of April and the first of May.

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POETRY.

[For the Boston Recorder.]

LINES

ON THE DEATH OF MRS. ELLEN E., WIFE OF MR.

ISAAC E. SKINNER.

Farewell to the lamented dead,
A lingering, a sad farewell;
Kindred and friends now bow the head
And sorrow doth each bosom swell;
For early hopes—bright promises—
All blasted now—all crushed to earth—
For many ties that bound to bless,
Now sundered by the hand of death.

Alas! alas! the ties of love
Are like the dew-drops in the morn.
As on the path of life we move
They richly bless us—they are gone!
Just so, sweet Ellen passed away,

A brilliant, fair, from the earth.
No love, no hope, no care could stay
The blighting hand of early death.

Away from a fond husband's side,
In all her trusting youthful love;
Her fostering parents' care and pride,
God saw fit wisely to remove.

Brothers and sisters, a dear hand,
Stood round her peaceful dying bed,
While many a kind and gentle hand
Affected her great tokens died.

Yet grieve not ye, from whom is gone
The much beloved, the cherished here,
So willing was she to be born
To a holier, purer sphere.

Oh, ye can well recall the day,
A sweet smile wreathed her paled lip;

She said, "I'm passing hence away,

Within the tomb soon, to sleep."

On all her many, many words
Of Love, and Faith, and Trust,
The mourning stricken heart now bid
To cling not to her slumbering dust;

But to look up where all her pain
Is changed for endless bliss.

Our loss to her is heavenly gain
In mansions where the Saviour is.

MRS. T. F. S.

STANZAS

ON THE DEATH OF MRS. ALICE E. BRADLEY,

WIFE OF MR. BENJ. BRADLEY.

A wall of wuth sounded—
A summons from the tomb;—
And many a heart is shrouded
In the draperies of gloom.

The shadowy messenger bath come
With slow and solemn tread,

And numbered, in her summer prime,

A loved one with the dead!

Oh, thrice before, the Resper
Had stood upon that hearth—
His hand quivered and despaired

The true and tried friend—

The child of three short summers,
Beneath his sickle fell;

The fair, the upright—she, gifted

His mighty harvest fell!

Oh! many a tie had she, to bind

Her spirit to this life—

The mother, daughter, sister, friend,

The true and faithful wife;

But in the stillness of her soul,

Sighs of earthly bliss, bade

Soft seep voices waken her—

"Come to the spirit land!"

Fell well she knew those gentle tones—

Her child and brothers twain—

And to that fond and loving heart,

They could not call in vain!

And so, the immortal spirit plumed

Its pinions for the sky,

And soared aloft to that bright world

That knows no broken tie!

C. A. Y.

others. This part of the contrast, the reader can apply for himself.

4. The light of the planet is permanent; that of the comet transient. The former pursues her even course in the heavens, as she has for the last six thousand years, never ceasing to adorn either our morning or evening sky, except for a few days when she is lost in the effulgence of the sun's rays. But the comet, which a few evenings ago blazed forth so magnificently, has now vanished forever from our view. So the piety of some shines steadily from year to year, while that of others is occasionally kindled into a vehement flame only to be speedily extinguished.

And now, reader, which would you rather be, the beautiful planet, regular in her orbit, solid in her substance, unostentatious and permanent in her brilliancy; or the eccentric, vapory, ostentatious and fleeting "wandering star," that blazes forth so magnificently for a little while, and then plunges into the blackness of darkness forever?—*Ohio Observer.*

SIX REASONS FOR PLANTING AN ORCHARD.

1. Would you leave an inheritance to your children?—plant an orchard. No investment of money and labor will, in the long run, pay so well.

2. Would you make home pleasant—the abode of the social virtues?—plant an orchard. Nothing better promotes among neighbors a feeling of kindness and good will, than a treat of good fruit, often repeated.

3. Would you remove from your children the strongest temptation to steal?—plant an orchard; if children cannot obtain fruit at home, they are very apt to steal it; and when they have learned to steal fruit, they are in a fair way to learn to steal horses.

We believe the time is at hand, when those whom God has blessed with large means, will be moved by the Holy Spirit to consecrate more of their possessions to His service.—*Christian Witness.*

4. Would you cultivate a constant feeling of thankfulness towards the great Giver of all good?—plant an orchard. By having constantly before you one of the greatest blessings given to man, you must be hardened indeed if you are not influenced by a spirit of humility and thankfulness.

5. Would you have your children love their home—respect their parents while living, and venerate their memory when dead—in all their wanderings look back upon the home of their youth as a sacred spot—an oasis in the great wilderness of the world?—plant an orchard.

6. In short, if you wish to avail yourself of the blessings of a bountiful Providence, which are within your reach, you must plant an orchard. And when you do, see that you plant good fruit. Don't plant crab apple trees, nor wild plums, nor Indian peaches. The best are the cheapest.

ESCAPE OF A CONVICT FROM THE CITY PRISON.—A man named William Johnson, supposed to be a native of the State of Maine, who was a few days back convicted of burglary, breaking into the house of Thomas Jackson in Grand street, and was sentenced to the State Prison for seven years, made his escape last night from the City Prison, where he was detained till his trial should be over. The manner of his escape evinced more than ordinary ingenuity and perseverance. It appears that during the night he broke up his bunk, and bevelled the ends of two pieces of it in order to use them as pyres, and having with those turned his bed stand on the end, he climbed on to the fan-light, which is in the second tier, and pried it off, the light being 24 inches in length and five in depth, but as an almost incredible effort, considering the means he had to do it, he removed some heavy cast-iron casings which were round the fan-light, and thus enlarged the aperture a few inches. He then, as it appears, tore his blanket and bed sucking in strips, and wound them into a strong rope, and having placed them over the fan-light, he fastened the rope over the slab, forced his person through the aperture, and lowered himself through the window, the boy playing in the street, stated, in answer to the question put to him, that his father was in the cellar digging a hole to put something into. The house was immediately surrounded, a locksmith sent for, and the door was opened. On hastening down into the cellar, they found the man with the dead and bleeding body of the poor girl in his arms at the moment of laying it in the hole he had dug. He had murdered her to secure the 800 francs. He was immediately taken and committed for trial.—*Foreign Paper.*

THE UNUSUAL DURATION OF THE WINTER.—The unusual duration of the winter has, so far retarded spring work as to throw its various operations together, and render necessary a greater economy of time than usual. Farming operations must be planned with reference to this fact, and the work first needed must be first performed.

Spring wheat must be sown early, or there is little use in sowing it at all; the ground should be clear, otherwise the weeds will get the start of the slower germinating wheat.

Barley and oats may be sown later. Where these crops are grown on lands infested with the thistle, (a bad practice by the way,) the sowing should be delayed until the ground is warm and in fine condition, that the check given the seed by the last ploughing may enable the seeds to germinate and the plants to get a start of the weeds. If this is done, the thistle will do little injury, comparatively, to the crop.

If your work does crowd, do not plant your corn unless your field is properly fitted for that crop. Better not plant corn at all, than to plant on exhausted, imperfectly prepared land, and after all your labor find your crop a failure. On a majority of our soils, 30 bushels an acre will not pay the cost of cultivation. By adding a little more expense, in manure and preparation, you may get from 60 to 80.

If your soils are heavily clay, do not suffer yourself to be tempted to plough them while wet. In doing this you may inflict an injury to them, which will require years to remove. In the facility of working at all times, soils inclining to the furrow, as well as the bottom of the furrow, to mortar; and till broken and pulverized by frost or otherwise, such soil is unfit for any crop.

If you sow grass seeds with your spring crops, put them on liberally, and they will succeed better if the roller is passed over them after sowing. Sowing the surplus of seeds, is miserable policy.

Don't forget to use plaster on your clover. Applied to newly sown clover, it ensures it against failure in nearly all cases; and on well rooted plants, it adds greatly to their vigor and their quantity. We have used it on peas with great success.

If when planting corn you put a handful of a mixture of two parts of plaster and one part of ashes in the hill, it will leave a good effect on the crop.

The garden must come in for a share of your attention this month. There is an idea quite prevalent among farmers, but a mistaken one, that work in the garden is thrown away. The vegetable garden is an important part of the farm; it makes a great space. Could it be condensed into a solid mass it would cease to be visible—an apt emblem of the religion of too many of the eccentric professors of Christianity, who now-a-days find their way into our churches.

The planet shines with an unostentatious light—the comet, at its perihelion, makes a prodigious display of itself. Think of its nucleus—so fiery hot as to be visible at noonday!—and then its tail stretching through sixty millions of miles, the terror of some, and the admiration of

others. This part of the contrast, the reader can apply for himself.

4. The light of the planet is permanent; that of the comet transient. The former pursues her even course in the heavens, as she has for the last six thousand years, never ceasing to adorn either our morning or evening sky, except for a few days when she is lost in the effulgence of the sun's rays. But the comet, which a few evenings ago blazed forth so magnificently, has now vanished forever from our view. So the piety of some shines steadily from year to year, while that of others is occasionally kindled into a vehement flame only to be speedily extinguished.

We have often heard of this method of producing two distinct varieties of fruit in the same apple, but we have doubted it, and though our information appears to come now from a very respectable source, we are rather incredulous, though such a thing may be possible. It is easily tested, and we hope the point will be settled.—Our friend thinks to test by getting the two kinds of fruit from the scions sent him, but whatever fruit they may produce will prove nothing, unless there is proof of their origin. We have seen of natural fruit, sweet and sour fruit in the same apple. We advise him to be thorough in his experiment, and begin with the bud.

MISS BREMER'S NOVELS.—*The Neighbors*, a tale of Every Day Life, translated by Mary Howitt, 12mo; price 25 cents.

The American, translated from the Swedish; price 25 cents.

Also will be sent shortly, *Nine and Peace and Quiet*. The Book is ornamented with a very beautiful illustration.

“A Fresh Supply of Miss Bremer's Stories” will be found at No. 5 CORNELL STREET, NEW YORK.

Price 12 cents. For sale by TAPPAN & BENNETT, 114 Washington street.

REPLY TO MILLER.—*Dwight's Reply to Miller.* A review in *Evil Edition*, 1842—in four vols. 25s.

Dwight's Sermons, 3 vols. 25s.

For sale by GOULD, KENDALL & LINCOLN, 50 Washington street.

May 11.

BOSTON RECORDER.

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DWIGHT'S THEOLOGY.

New Arrangement.

THE STUDENTS' GUIDE, having taken the stock recently occupied by Dr. Theodore Baker, 177 Washington street, is prepared to dispose of the stock of made store at reduced prices, considerably part of it at a large discount from cost, and would invite the attention of purchasers to this stock of staple Dry Goods, consisting of the following, viz.

1. Large Sheetings.

Imperial Quilts, English Lemon Quilts,

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4 and 7 Line Sheetings,

Confectures,

4 and 7 Line Sheetings,

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6, 7, 8, 9, 10, 14, 18 Linen Cloth,

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Crash, common

Crash, common

Linens, common